THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE,

ADVOCATING THE

Constitution, Faith, and Practice of the Apostolic Churches.

"ONE LORD, ONE FAITH, ONE BAPTISM."

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PREFACE.

We have great pleasure in presenting to our readers the Twenty-Second Volume of the "Primitive Church Magazine." We venture to hope that it will be found in no respect inferior to its predecessors. It has been our endeavour to make its pages interesting both to young and old; at the same time, we have tried to secure the faithful and consistent exhibition of those truths for the defence and diffusion of which the Magazine was originated.

With gratitude we acknowledge the numerous encouragements and helps in our work with which we have been favoured. Our anxiety has been often relieved, and our hearts often cheered, by the repeated expressions of kindly appreciation and approval which have been so liberally accorded to us: while our labour has been in no small measure lightened by the willinghood of not a few esteemed brethren to aid the Magazine by their valued contributions to its pages. Special thanks are due to Dr. Evans, of Scarborough, and the Rev. John Stock, of Devonport, the latter of whom, besides assisting in other ways, has taken the entire conduct of the Review Department.

It is gratifying to report an increase in circulation; especially, at a time when so many periodicals of different kinds are making their varied appeals to public attention and favour. We are sanguine enough to anticipate that the increase will be larger still *if* our friends will only exert themselves *individually* to make the Magazine known, and to secure for it new subscribers. For our own part, we renew the promise to do our utmost to make it worthy of the support which we bespeak in its behalf. Above all will we seek that its pages shall ever "*Speak the truth,*" and always "SPEAK THE TRUTH IN LOVE."

JOHN HOWE.
EDWARD PARKER.

November 24th, 1865.

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Essays, Expositions, &c.

EBENEZER; OR, HELP HITHERTO.

THE Christian reader knows the source whence this title is derived. It is familiar to him as connected with an instructive chapter in the history of Israel. The chosen people, for their sins, had been given up to the avarice and cruelty of the Philistines. At the expiration of about twenty years of suffering, things took a favourable turn. There was a revival of true piety amongst them, and, in connection with that revival, God granted them deliverance. To celebrate that deliverance, "Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us."

The subject which these words present belongs to the people of God now, as really as it did to the Israelites of old. And we have selected it as a subject suitable to the present season. We are all of us travellers to an eternal world —"journeying unto the place of which the Lord said, I will give it you." As travellers, we have just completed another stage in our journey—we have reached another mile-stone. It is highly proper, and may be beneficial, for us to halt a moment that we may review the past, and "remember the way in which the Lord our God hath led us." If we do so, we shall find the language of Samuel by no means inappropriate to ourselves. "The way in which the Lord our God hath led us" may have been rough and greatly chequered in the case of some, but it hath been strewed with mercy in the case of all, bearing upon every step of it the tokens of divine care, and requiring from each the grateful and devout acknowledgment, "Hitherto hath the Lord helped us." "Having obtained help of God, we continue until now." We have two observations to offer:—

I. *What these words express is true.* It may be, we cannot say much about the future; probably we look forward to it with a degree of misgiving and fear. But at present we need not trouble ourselves with the future. We are called upon rather to take a survey of the past; and, so far as the entire past is concerned, and our experience even until now, we must subscribe to the truth, "the Lord hath helped us." There is in all probability great diversity in our different experiences in some respects, but we are all alike in reference to this truth. If we were asked, "Has God helped you in everything in which you have sought his help?" many of us would have to answer, "No; we have asked his help in some things, and he withheld it; we are beginning to see

that he did right in withholding it, and bless him that he did so." If we were asked, "Has God always helped you in the way you expected, or desired?" again the answer would have to be, "No; he has adopted his own method of imparting assistance." But if we be questioned as to the fact, "Has the Lord helped you at all?" the answer of the most unfavoured and complaining of us must be, "Yea, verily, he hath helped." We have been continually in circumstances in which help was needful, and the needed assistance has been supplied.

The Lord hath helped us in respect to temporal things. As our Creator, our Guardian, our Benefactor, he hath dealt bountifully with us. Our lives have been preserved. Many evils have threatened them, and each sufficient to destroy; but all have been warded off. Neither accident nor disease has been permitted to bring us to the grave. Death has been busy around us—in some cases amongst our relations and friends. But he has not been allowed to lay hands upon us. "Of the Lord's mercies we are not consumed." Our wants have been supplied. We came into the world indigent and helpless, and have remained in that condition ever since. But our wants have all been met. There is not one of us who can say that anything really necessary has been denied. If luxuries have not fallen to our lot, our "bread has been given, and our water has been sure." "God hath fed us all our life long unto this day." Many calamities, which have overtaken others, have been averted from us. Many comforts, which others have never tasted, have been enjoyed by us. The whole of our temporal career requires us to exclaim, "Hitherto hath the Lord helped us."

And the Lord hath helped us in respect to spiritual things. We feel there are many things connected with our spiritual state for which we ought to be humbled. Memory calls back to mind many privileges which have been slighted, many duties which have been neglected, and many good resolutions which we have failed to carry into effect. There has been by far too much deadness in our hearts, and formality in our services. We have made but little progress in divine things, and, perhaps, in some cases, have reason to fear we have made no advance at all. We ought to feel ashamed of ourselves, and with deepest contrition confess that "we are unprofitable servants." But, notwithstanding all, our spiritual state requires the acknowledgment "Hitherto hath the Lord helped us." If we have not made much progress, we have been *sustained*, and *that* is sufficient to prove the Lord's help. Our troubles, if oppressive, have not overwhelmed us. Our enemies, if numerous, have not destroyed us. The corruptions of our own hearts, if strong, have not carried us away. There are many whom we have known, if not during the past year, yet during former years of our lives, who have been completely overcome. We once thought much better of them than we thought of ourselves. But temptation proved too strong for them, and they returned like "the dog to his own vomit again, and the sow that was washed to her wallowing in the mire." This is not our case. We are weak, but we are still upheld. Our spiritual life is not, consciously at least, a triumph, but still it is not a defeat. If we are not raising the jubilant sound of victory, we are not laying dead upon the battle field. We are faint, very so at times, yet still we are pursuing. We can feelingly say the desire of our hearts is still to God's name, and to the remembrance of him. Now, why is this? The reason is here, God hath helped us. We have not forsaken God, and in this fact we have the evidence that he has not forsaken us. If we look at matters in this light, it will have an influence to check the despondency in regard to our spiritual state, to which sometimes we feel prone. Do not let us say merely, "If God had helped, things would have been better with me than they are;" but let us also, as we may with truth, say, "If God had not helped, things would have been worse with me than they are." We have proof of God's help, not only when he enables us to go forward, but also when he keeps us from going back—not only when he makes us to triumph over our foes, but also when he keeps our foes from

triumphing over us. This He has done, and therefore we must own the truth "he has helped us."

And, after all, this is the main truth which experience requires us to acknowledge. If we were to enter into details respecting the past year's history, we might speak, perhaps, of many doubts that have harassed and perplexed us, of severe conflicts into which we have been necessitated to enter, and duties of more than ordinary difficulty which we have been called upon to perform. We might tell, in doleful and pathetic strains, of bitter disappointments, keen reproaches, painful trials, and, above all, heartrending bereavements. But still, in all our doubts, we have been relieved; in all our conflicts and duties we have been supported; in all our sorrows we have been comforted. Whatever we have been called to do, or whatever we have been called to suffer, strength has been given according to our day. So that, after all, the most prominent truth of our history—that to which all our past experience gives the most emphatic testimony, is, "Hitherto hath the Lord helped us."

II. *The truth which these words express ought to be acknowledged.* It is *due to God* that we acknowledge it. We have often doubted Him. Although we knew that he has always helped those who trusted in Him, we have thought that he would not help us. We have, in some instances, expressed our doubts on this matter to others. In fact, occasionally, we have gone so far as to exclaim, "The Lord hath cast us off for ever; he hath forgotten to be gracious!" We see now that we have been mistaken. In looking back, we discover that the Lord has sometimes been nearest to us when we fancied him farthest off, and imparted to us the most help in those moments when we were unconscious of his help at all. If we know this, we should confess it. If we have either received ourselves, or produced upon others, a wrong impression respecting the conduct of our fellow men, we think it due to them to correct that impression as soon as convinced of its mistake. Let us act in the same way toward God. We have been the subjects of hard and unbelieving thoughts of Him, and we have communicated those thoughts. Now that we perceive, let us acknowledge that there was no just foundation for them. To the glory of his power, his love, his faithfulness, it behoves us to exclaim, "Hitherto hath the Lord helped us."

The acknowledgment of this truth will afford encouragement to others. The young and inexperienced, especially, will be greatly encouraged. The sad tale of your doubts, and perplexities, and hardships, and trials, will not do much either to sadden or dishearten them, if you only conclude the narration, as truth demands you should, with the simple declaration, "BUT, hitherto the Lord hath helped us."

Keeping this truth distinctly before us will exert a happy influence upon ourselves. It will check our complainings, and make us contented and cheerful. It will drive away our timidity, and make us brave. It will destroy our fears, and make us hopeful. In the midst of all dangers and all sorrows, it will help us to sing,

> "His love, in time past, forbids me to think
> He'll leave me at last in trouble to sink;
> Each sweet Ebenezer I have in review,
> Confirms his good pleasure to help me quite through."

E. P.

UNBELIEF, AND ITS ANTIDOTES.

IT is a great mercy to have faith, even though it be as "a grain of mustard seed." For unbelief is the essence of the opposition of the human will and of the enmity of men against God. Those who "please not God," are described as "without faith." Faith is the die which stamps as genuine and true all religious experience and service. Faith is the leading principle of the Christian life. Having faith, we are reconciled to God, to all his perfections, and

emphatically to his justice. Having faith, we are united to Christ. We are His sin, his shame, his curse; and He is our righteousness, our justification, our honour. Having faith, we are interested in all the certainties of a future and eternal world. Death is stingless, and the grave has no power, inasmuch as faith unites us to the blessed Redeemer, who is the conqueror of death. Having faith, we have power to serve God in newness of life. Such being the excellence and value of faith, we must not be surprised that Satan, by various means, should seek to hinder and weaken it. His power in this respect is limited and restrained. He cannot destroy the *foundations* of faith, whether these foundations be considered as the perfections of God, or the person of Christ, or the doctrines of the gospel. These remain, although the entire malice of hell should conspire to overthrow them. Neither can Satan destroy the *principle* of faith in a believer's heart, but he can cause therein unbelieving thoughts, doubts as to God's providence and faithfulness—doubts as to an interest in the grace of God—sometimes doubts as to the divine existence. We propose to present some remedies for weak faith.

We must not forget the importance of *earnest prayer*, as an antidote against unbelief. We should remember whence unbelief comes—that it proceeds from the remains of corruption, and the influence which Satan is permitted to exert upon the human mind. We should remember also whence faith comes. It is the Spirit's precious gift, and the instrument of salvation to the soul—necessary to all religious experience. Without this there is no salvation, for "he that believeth and is baptised, shall be saved." If, then, we have our faith increased, we must go to the fountain of all spiritual blessings. God delights to enrich the souls of his people. There is no scant of bread in our Father's house. And of all blessings He delights to give, faith is preëminent; because other gifts follow its bestowment. "Add to your *faith*, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Prayers for the increase of faith are recorded in Scripture, for our encouragement, as graciously answered. The disciples said, "Lord, increase our faith!" and they became strong in faith, a faith that nerved them for high and holy, and self-denying service, in the cause of the Redeemer. The father who brought his demented son to Jesus, came with many doubts. He said, "If thou canst do anything, have compassion upon us, and help us." He seemed to fear that the Saviour's power was not adequate to the emergency of the occasion. Christ said, "If thou canst believe—all things are possible to him that believeth." The answer was, "Lord, I believe; help thou mine unbelief." The power of faith was given—faith won the victory; and with the increase of faith, and the voice of prayer, came the great deliverance, and the devil was cast out.

Again. Faith is strengthened by the *right use of divine ordinances*. The ordinance of baptism tends to this. Although not like the Lord's supper, which is frequently to be observed (for we have only to submit to this sacred rite once), we may sometimes refresh our spirits by remembering it. Then we received the sure and outward sign of our forgiveness and regeneration—the sign of the rising to that new and spiritual life from Christ, begun in time, and to be consummated in glory. If we attended upon this ordinance in the exercise of repentance and faith (without which it is only a form and outward observance), we may remember it to strengthen our faith. Then we put on Christ in a visible profession; then we avouched the ever blessed Jehovah—Father, Son, and Holy Spirit—as our covenant God and all-sufficient portion; then the mark and symbol of our Christianity was put upon us, and the great facts of the gospel—the death, burial, and resurrection of our Lord—were concentrated in one wonderful rite, and presented to us visibly in this act of service. When unbelief prevails, we may fitly remember our confession in baptism, and this putting on of Christ. More significantly and constantly does the ordinance of the Lord's supper comfort those of little faith. It is instituted

that we may celebrate Christ's death, and that our faith may be strengthened by the visible memorials of it. We may remember that before our Lord's death, he made his Will. "This is my body—this is my blood." The Lord, in this ordinance, teaches us that he has bequeathed himself. A nobler bequest than this He could not have bestowed. And He has confirmed this, his last will and testament, by his own blood. "A testament is of force after men are dead." We are, then, assured, by the death of Christ, that we come into possession of the benefits which the Will bequeaths. In the divine ordinance of the supper we receive the assurance of forgiveness, and when he says, "This is my body" and "This is my blood," we feel how impossible it is for us to perish, having Christ for our Saviour. Sitting at this banquet of incarnate love, "fearfulness and trembling" cannot take hold upon us, for we see not our own merits or works, but simply Christ—our substitute—our complete Saviour. Thus hope is brightened, love is increased, and faith is strengthened.

Once more. Faith is strengthened by *meditation upon the truths of God*. The doctrine of eternal and personal election, if viewed scripturally, is much conducive to faith, and a remedy for unbelief. Christ says, "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." For from this fountain of God's grace—this well spring of love, all the blessings we receive infallibly flow to our souls. Thus we are enabled to feel our interest in the work and person of the Lord, and to wrap ourselves in the glorious mystery—"God manifest in the flesh." Thus we discover the work of the Divine Spirit, refashioning, recreating, and sanctifying us. Thus we mark the hand of a special Providence, by which we were "preserved in Jesus Christ and called." Thus we see that the same Providence has continually guarded and helped us, causing all things, spiritual and temporal, prosperous and adverse, "to work together for our good"—that we may be "guided by his counsels, and then received to his glory." Thus we see that, through the mediation of the Saviour, a clear and wonderful relationship is established between our souls and the ever blessed God, by the death of Christ, which reconciles us, and by the power of the Spirit, which transforms us. And from what God has done for us in time, we may expect, with a stronger faith, what he will do for us everlastingly. If the crumbs from the Master's table are so precious, what will the feast of heaven be to those who are permitted to enjoy it? If God grants us so much of himself in this vale of tears, what will be the fulness of the beatific vision! Let unbelief depart, and faith, with piercing sight, look within the vail, for God "hath given to us eternal life, and this life is in his Son." And not only do the wheels of Providence roll forward for the welfare of the believer, but death itself, that mortal foe, from which humanity recoils, is transformed into a messenger of mercy and of peace. All things are yours, whether life or death.

"Ye fearful souls, fresh courage take,
The clouds ye so much dread,
Are big with mercies, and shall break
In blessings on your head."

Bradford. H. D.

SACRIFICE—DOES IT CHANGE THE DIVINE MIND?

IT has more than once been asked of late, as a question which ought to settle the controversy on the doctrine of sacrifice, "Does sacrifice change the mind of God?" We are not quite sure that we perfectly apprehend the meaning of the question. It has a very equivocal aspect. Before replying to it, we may express a hope that this much at least will be granted on all sides, viz.—that sacrifice offered in the right spirit has often been the means of obtaining the divine blessing. Maurice justly says ("Doctrine of Sacrifice," p. 11), "It is a fact which we cannot dispute, which all the world's history

confirms, that some have been the better for their prayers, and some very much the worse; that some have *brought sacrifices*, and have gone away with their *countenances shining as they had been angels*, full of affection to their fellow-men, ready to do them all good; that others have gone away with their countenances moody, discontented, wrathful, ready to wreak their vengeance on the first creature they met. There are those extreme differences—there may be many degrees between each extreme—denoting that a *blessing* or a *curse* has followed the offering."

The case of Noah is a very striking one. In his sacrifice "the Lord smelled a sweet savour (a savour of rest or satisfaction), and said in his heart, I will not again smite the ground any more for man's sake." Surely, if language means anything, we have here the intervention of sacrifice to save the world from a divine curse. Further, to say nothing of the case of Job (Job i. 5), we have in Hebrews (xi. 28) a distinct recognition of the intervention of sacrifice between Israel's first-born and destruction—"Through faith, Moses kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them." True, indeed, if we say, "By some sacrifice of mine I can persuade my Father to free me from the punishment my wanderings deserve, the sacrifice becomes a Cain-sacrifice—there is no sweetness in the savour of it." But this is just that wrong spirit, in which, as we have already said, nothing we do can be acceptable to God. The *spirit* in which Cain offered "the fruit of his ground," was reason sufficient for its non-acceptance. A mere negation of the Cain-spirit, however, is not enough to render sacrifice acceptable. The submission that God requires of *fallen beings* is one that is appropriate to their circumstances as *transgressors*. It is of this submission that the bleeding victim is a fitting embodiment. This spirit of unconditional surrender is well described in the following passage from Leviticus (xxvi. 40—42), "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then ACCEPT OF THE PUNISHMENT OF THEIR INIQUITY: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." It is when we heartily accept the punishment of our iniquity, confess the justice of it, and go with it to "the Lamb of God, which taketh away the sin of the world," that a mutual complacency springs up between God and our souls, and thus, whilst *our* minds are *changed*, *God's* purpose is *accomplished* in us.

Now for the question. The purposes of God, like himself, are unchangeable. If His settled purpose had been to destroy the race of man, no sacrifice or intercession could have changed that purpose. But God's secret purposes are veiled from every created eye. If we judge at all of those secret purposes, we must judge from appearances only. And if we so judge, what appears to us at one time to be a settled purpose, may not appear so at another time. When such is the case, we ought not to think that God's secret purpose has changed; it is simply our conception of it that has changed. God grants forgiveness on *repentance*, but we cannot say that repentance changes God's purpose. When we read Jonah's message to the Ninevites, "Yet forty days, and Nineveh shall be overthrown," we may at first think it expressive of a settled purpose, but we know it was never intended to bear this construction. Though the calamity was prevented by repentance, that repentance scarcely took the *prophet* by surprise, much less the *prophet's God*.

Again. Though we know that prayer obtains every blessing, we cannot say that prayer changes the secret purpose of God. A spark may explode a powder magazine, but it is not the efficient cause of the explosion. The spark and the explosion were first brought together in Thought, before they were brought together in execution. So prayer with its antecedents and consequents form a

part of the divine plan. "God will be enquired of," because, in ordaining the end, he ordains the means. The "prayer of a righteous man availeth," because God, in ordaining the means, ordains the end. We conclude, then, that neither sacrifice nor anything else can ever change the divine purposes. Like Himself, these purposes are supremely good—susceptible of no change for the better, and therefore susceptible of no change at all.

But does the word *mind* at the head of this article refer to God's feelings? If we are asked, "Does sacrifice change God's feelings?" we may be permitted to ask in our turn, "Does *sin* change his feelings?" Did the feelings of God change towards the angels who left their first estate? Did they change towards our first parents when they fell?

These are questions we may decline to grapple with, and perhaps wisely, but those who decline to grapple with them have no right to declare that that which "*takes away sin*" makes *no* change in the relations in which God stands to us, for this is cutting the knot without attempting to untie it. If sin makes no change in our relations to our Creator, why are we so often informed in Scripture that on the commission of such and such sins "the anger of the Lord was kindled?" And if sin does effect some change in God's relation to us, it cannot surely be maintained that that which "takes it away" makes no corresponding change.

If neither sin nor sacrifice makes any change in the relations between the Creator and the creature, what mean such passages as the following? As, for instance, when the Psalmist, after recounting (Psalm cvi.) the story of Israel's rebellion, adds (23 ver.), "Therefore He said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them." Again, in Ezeziel (xxii. 29—31), "The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; and I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God."

It may be said that these passages are anthropopathic, and are thrown into this form in accommodation to the circumscribed capacities of the human intellect. Be it so; but how are we to sally across the lines that circumscribe our faculties? And without "a standing place" beyond them, how can we measure the extent of the accommodation? It may be useful for us to survey carefully the bars of our cage round and round, but to dash against them in hope of escaping from our prison before the time would only be injurious. Be it that the *anthropopathisms* of Scripture (if we may be allowed the term) are a translation of divine ideas into human language, who shall re-translate them for us into the divine? Or would they be more useful to us if so translated? Are they not given to us in human language because it is the only language we as yet understand? And shall we ticket them as curiosities of antiquity, and treat them as fossil remains, because they are resorted to in accommodation to the limitation of our faculties? Is there no divine nectar to be extracted from them? Have we not talked about accommodation till we have almost cheated ourselves into the belief that this accommodation was only intended for intellects inferior to our own? If we are in circumstances to need this accommodation (and clearly we are, or it would not be resorted to), should we not, instead of seeking to rise above it, grasp it the more firmly, that *it* may *raise us* into a diviner atmosphere of thought and feeling?

The truth is, that God teaches us his character by taking our own feelings as a basis of instruction. Man is made in "the image of God." "We are His offspring." The ladder that raises us to heaven, first comes down to earth. How appropriate the accommodation! What thanks can we render for it! More than a father's love is here. Surely "God is love."

Such is the description He gives us of his character. But the words convey no meaning to us unless we have some knowledge of the *human feeling* which bears that name; only, as he is *God* and not *man*, we are warranted to conceive of his love as unspeakably purer, holier, stronger, than any human example we can adduce. If we take the opposite line of argument and say, 'The form in which God's character is revealed is anthropopathic; when he speaks to us of his love, it is in accommodation to the weakness of our faculties; we can therefore make no use of the revelation.' If we take this line of argument, then we shall have to reject all that God teaches us of his character, and conceive of him as nothing but an Infinite Abstraction. But such is not the line of argument taken by those at whose sentiments on the doctrine of sacrifice we are demurring. Maurice, whose book breathes a sweet odour of piety from almost every leaf, and whom we should be delighted to hear of as re-testing his peculiar sentiments on this subject, well says (p. 30), "Have we the least ground for thinking that God accepts coldly and distantly the homage of men's hearts, and acts, and words; that he is not well pleased with it? Is not the joy with which any parent receives the free habitual service of a child striving to be dutiful, and the submission of one who has been undutiful, the faint image of the joy with which the Father of lights receives him who wishes to dwell at home, as well as the prodigal who has just recollected that he has a home to which he may return?"

But if our knowledge of God's character in its great distinguishing feature is based on our knowledge of human feeling, why may not other features of the divine character become known to us in the same way? We know what human love is, and when God tells us of his love, we think of it as something of the same nature, but infinitely better. So far well. But the more a good man loves his offspring, is he not the more grieved when he sees bad feelings and evil habits in his children? And is it not written that when the earth had become corrupt, "it repented the Lord that he had made man upon the earth, and it grieved him at his heart"? Doubtless this language also is in accommodation to human weakness, but it does not therefore mean nothing. If so, how can we be sure that the expression "God is love" means anything?

It would seem that when the Infinite Mind accommodates its revelations to the finite, the truth revealed *loses* rather than *gains* in the process of accommodation, so that in the form in which we receive it, it stands for not *less*, but a great deal *more*, than the words at first sight seem to imply. This is strikingly the case with the anthropomorphisms of Scripture. When we read of "the *arm* of the Lord," the idea of *omnipotence* suggests itself; when we hear of "the *eyes* of the Lord," we think of *omniscience*. It is only the gods of the heathen which "have hands, but *handle not*; eyes, but *see not*; noses, but they *smell not*." Have we then any right to explain the anthropopathisms of Scripture by a different principle? We say not that the Almighty can be animated by a passing ecstacy of delight, or a passing feeling of perturbing rage; but we are warranted at the least to conclude that all the attributes of his infinite nature are unchangeably fixed in an everlastingly settled principle of aversion to what is wrong, and of approval of what is right and good.

But "how little a portion is heard of Him!" We are too ready to suppose, that, when we have learnt to repeat a few negative expressions respecting God, we know "all about him." And this false impression is, we fear, at the bottom of many a theological argument. Hence such questions as the following:—"How could it (the sacrifice of Calvary) have affected God? Could it have touched so as to affect the Deity?" The Saviour tells us of *one* way in which it affected him when he says, "*Therefore* doth my Father love me, *because* I lay down my life, that I might take it again;" and, for aught we know, there may be other ways. Hence, too, it has been said by another author, "We cannot feel, however much we may desire it, that the Mind that demands justice and denounces evil, is one with the Mind in which lives all mercy and forgiveness." The former part of this sentence is meant to apply to

certain representations of the Father, and the second to the author's own views of the Son. But do we know all about God's justice and Christ's mercy? Or would it be right to appeal to our feelings as judge in the case? Even if it would be right, are there not multitudes without number who feel in their consciences that God denounces evil, and very many who feel that their consciences can have no rest till they know of a sacrifice in which their Great Judge "smells a savour of satisfaction"?

But the Scriptures must be our guide, and there we read not only that "God is love," but that also "he is a consuming fire." We cannot explain this *now*. The explanation may be revealed to us in a future state, but, for aught we know, that revelation may open up a deeper abyss, a profounder mystery than any that at present perplexes us. The present concealment of this mystery may be a merciful provision to spare our faith a trial it might not be able to bear. Let it be our consolation amidst all the perplexities of our understanding, that God's ways are always right, and that whilst they are as high as heaven on the one hand, they are deeper than hell on the other.

THE GLORY TO BE REVEALED.

The glory that awaits the Christian is in the future, and is to be revealed in us. Now there is a glory in Christ which is seen, and there is a glory concealed. Men saw Christ on earth, but they did not see his glory—they saw him in his working dress; his body was adapted for humiliation purposes, for his life of labour and for his life of sorrow. Now He lives a life of honour, a life of dignity, a life of glory. Now on His brow are many crowns; he is crowned, and every child of God shall be crowned with him. He has taken possession of the heavenly mansion, and every heir of glory shall sit with him there, and possess glories unending and unfading. What this glory shall be, we know not—the loftiest thoughts of man must fall short in conception, for it is written, "that it hath not entered into the heart of man to conceive" what is laid up in glory for all who love the Lord Jesus.

When is this glory revealed in us? First, it is revealed in us when we are raised up into the likeness of Christ, as destined sons of God, being made conformable to Christ. This is a high dignity and lofty condition. Then shall we be made to possess the manifestation that we are the sons of God.

There is a conformity in mind with Christ here; he loved the truth, we love the truth; he loved prayer, we love prayer; he loves his Father, we love the Father; he had sorrow, we have sorrow; he hated sin, we hate sin; he loves holiness, we love holiness. We are raised in our love, in our disposition, in our affections, in our hopes, in our faith to be like Christ. There is a great deal in us unlike Christ; there is a great deal in us unlike his happiness, unlike his glory, even at our best estate. There is the leprosy in the house, which is never entirely removed, and it is not possible without the house being taken down and rebuilt. When the leprosy entered the house of the Jews, they might wash it, still the leprosy was there. So with you, trembling believer, though in that soul of yours you are like Christ; still in that soul there is a leprosy which you will never be entirely free from until you reach that glory-world, in which there is no sin, no death, no leprosy at all. To be like Christ, then to be like him in life—like him in holiness—like him in immortality—like him in glory. How wonderful, how high the expectation, how surpassing the dignity, how great the glory, which shall be revealed in us. We shall be like Him entirely, like him fully, and for ever. Ah! says the Christian, that is what I am looking for. "I shall be satisfied when I awake up in His likeness"—when I awake up from the slumbers of death, the body shall be like his, made after his body. Moses had to make everything after the pattern given him in the mount; Christ makes all things after the pattern of his own body. The pattern was given in the mount, and our bodies shall be raised like His, a spiritual body, an immortal and glorious body.

His body is the model body, the glorious body; his body is a mirror, in which is reflected the glory of all his perfections, not only what he was on earth, but also there a glory which was concealed. His body, then, was the mirror through which the divine glory was reflected; and, in like manner, the body of the saints is a mirror on which the glory of the Redeemer will be reflected for ever and ever. This glory the saints shall all receive. They have it in happy anticipation, for "now is our salvation nearer than when we believed."

There is a salvation which is present—there is a salvation which is future. There is a salvation experienced now, and there is a salvation which shall be perfected by and bye. Being "kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." This salvation saves us from trouble now, preserves us from sin, not only from the life of sin, from the dominion of sin. You cannot delight in sin now, though sin will live in you. You cannot delight in sin, though sin works in you and in your prostrated nature, often destroying the peace of your mind. But yonder it will be salvation from sin, from the indwelling of sin; salvation from all trouble, from all darkness of mind, from all fears, from all doubts and perplexities. It will be a salvation from looking for Christ, to be raised into his glorious presence, to drink of the rivers of life, to pluck fruit from the tree of life, to have the glories of Christ in us and around us, to live before him and go no more out. Here then we have the foretaste of that salvation ready to be revealed in the last time.*

* The above is an extract from an excellent discourse by the Rev. J. Bloomfield, preached as a Funeral Sermon for Mrs. Scott, and published by request. It can be had of the Author, or in the Vestry of Salem Chapel, Mead's-court, Soho, price 2d.

Obituary.

MRS. HANNAH KEIGHLEY, OF FARSLEY.

THE subject of this brief sketch was born at Farsley, June 11th, 1797. Her maiden name was Roberts. Her mother died before she was two years of age, in consequence of which she was brought up by her grandmother, whose pious example and judicious counsels exercised a salutary influence upon her mind. In the year 1821 she was married to her now bereaved husband, who has been for many years, and still is, a deacon of the Baptist church, Farsley. From childhood she was the subject of religious impressions, but those impressions resulted in nothing decisive until, in 1825, she heard a sermon by the Rev. J. Foster (under whose ministry she constantly sat) from Psalm xix. 12. Her convictions of sin under that sermon were very deep. For six weeks she could neither eat nor sleep, and was so thoroughly miserable that she wickedly contemplated putting an end to her existence. On one occasion while thus distressed she took up her Bible, anxious to find something that would afford relief to her soul. She read till she came to the words, "O Lord God, behold, thou hast made the heaven and the earth by thy great power, and by thy stretched out arm, and *there is nothing too hard for thee.*" The burden of her guilt was instantly removed. She found peace and joy in believing, and, to use her own expression, she "thought she could have preached to the whole world." In 1827 she followed the Saviour in the ordinance of baptism, and was received into the fellowship of the church, of which she remained an attached and consistent member till the day of her death.

About eight years after she had joined the church she had a very severe and protracted attack of dropsy, and for some time her recovery was very doubtful. She was several years in very feeble health. For some time before her father died, in 1843, she was somewhat better, but that event prostrated her. Her deep and anxious

concern for the spiritual condition of her parent produced disease of body. He had lived without prayer while in health, and during his last illness he was conscious only for very little. She agonised in prayer for his salvation, but no decisive answers were returned. Painful—very painful—were her reminiscences of this sad event. Her distress of mind operated upon a diseased heart, and this it is thought produced spasmodic asthma, from which diseases, separate or combined, she was a painful subject to the end of her days. From this time her attendance on the house of God was much interrupted. But her love to it diminished not, and often has she attended when very unfit for the journey. Very often did she repeat the lines,

"Lord, at thy threshold I would wait,
While Jesus is within,
Rather than fill a throne of state,
Or live in tents of sin."

Early in the year 1854 she attended the courts of God's house for the last time. She had struggled long, but now she was obliged, greatly to her regret, to remain a silent but devout worshipper by her own fireside.

Her difficulty of breathing was very great and painful at the date just referred to, so that she could only lay in bed for two or three hours in a night. The disease strengthened until she could not lay down at all, nor even bear in a reclining posture. She has been for eight months in succession and never attempted, not daring to attempt to take repose in bed. Frequently this shortness of breath was attended with violent palpitations of the heart, and times out of number it has been matter of doubt whether she would ever respire again. The pain about the region of the heart was to her like cramp, circulation of the blood was interrupted if not stopped, and life seemed to be ebbing fast.

To these complicated diseases, dropsy was added for about a year before her death. Being unable to bear her feet elevated in the least, much less to lay down in bed, she suffered agonising pain in her legs. Many times has she said that the pain was as though the flesh was being torn from the bones. And in agony has she often exclaimed, "Have pity upon me, O my friends, for the hand of God hath touched me." It would be possible to fill a volume with her quotations from the Scriptures and the hymns of her favourite poets—Watts, Doddridge, Medley, Fawcett, and others. She read much during the whole of her long confinement when pain would permit, and while young she was of a meditative, serious cast of mind. Considerable portions of the sermons she had heard and of the books she had read, she could repeat. Of late years she enjoyed much from the pithy writings of the Rev. James Smith. Copies of "The Church" and "The Baptist Messenger," which contained one of his short discourses, were carefully preserved, and were read and read again with great gratification. The grand doctrines which were the theme of his monthly contributions were the joy and strength of her heart. Richly was her memory stored with gospel truth, and her heart was thoroughly imbued and constantly strengthened with the truth as it is in Jesus. The predestinating love of God towards his people, the glorious fact that Christ loved the church and gave himself for it, justification through the imputed righteousness of Christ received by faith, effectual calling, perseverance in holiness through grace alone, were topics on which she loved to converse, and did converse intelligently, and to the joy and profit of all who came in contact with her. Long, long will her many friends and visitors cherish the recollection of the refreshing seasons they have had while sitting by her chair. While she talked of the distinguishing truths of the gospel, she did not talk of them as speculative topics, which might or might not be divine truth. They were to her vital doctrines, living verities, or, to use the words of the Great Teacher, "a well of water springing up to everlasting life." It was her privilege to enjoy "the spirit of adoption." The Spirit itself bore witness with her spirit that she was a child of God. To the last she had not the shadow of a doubt as to her interest in Christ and reaching heaven at last. She could and did

often say, "I know that my Redeemer liveth"—"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"—"I have a desire to depart and to be with Christ, which is far better"—"The time of my departure is at hand"—"Henceforth there is laid up for me a crown of glory," &c. She would say, "I am as sure of heaven as if I was there." When she wished to give utterance to the sentiment of her mind, or the feeling of her heart, a verse of Scripture or of a hymn was always ready, which conveyed in pertinent language what she wanted to communicate. The Word of God dwelt in her, dwelt in her *richly in all wisdom*. She was by it thoroughly furnished to every good word and work. The graces of the Spirit, so richly bestowed upon her, were severely tested. She was tried as silver is tried, and tribulation long and painful worked patience, and patience experience, and experience hope, and hope increased her confidence, because the love of God was shed abroad in her heart by the Holy Spirit given unto her. "We count them happy who *endure*." Such honour belonged to our departed sister. Her patience and resignation were found to honour and glory. On numberless occasions she has said, "No one knows but God and myself what I have to endure. Lord, undertake for me." Yet very rarely did she murmur, but frequently would say,

"Though painful at present,
'Twill cease before long,
And then, O how pleasant,
The conqueror's song!"

Sometimes she would say, notwithstanding all she suffered,

"I would not change my blest estate
For all that earth calls good or great."

"Father, I wait thy daily will;
Thou shalt divide my portion still:
Grant me on earth what seems thee best,
Till death and heaven reveal the rest."

About three weeks before her death a prayer meeting was held in her own house. Her pastor, Mr. Parker, gave an address founded on the words, "The Lord will perfect that which concerneth me." As soon as he had concluded, she said, "I know that He will 'perfect that which concerneth me.'" She then expressed a wish to have a verse or two sung by the friends assembled, before they separated, especially as she thought she should not live to see another meeting. One of the verses was,

"Could I command the spacious land,
And the more boundless sea,
For one blest hour at thy right hand,
I'd give them both away."

Another was,

"I would not be a stranger still
To that celestial place,
Where I for ever hope to dwell,
Near my Redeemer's face."

Sometimes while suffering agonising pain she would break out, "'Bless the Lord, O my soul, and all that is within me bless his holy name,' for all that he has done for my soul. I would not part with my hope for all this world." As her sufferings increased, her consolations increased, yea abounded. She sweetly fell asleep in Jesus, December 1st, 1864. "THE LORD HATH PERFECTED THAT WHICH CONCERNED HER."

Correspondence.

PRESBYTERY.

To the Editors of the Primitive Church Magazine.

DEAR BRETHREN,—What is the meaning of the word *Presbytery* in 1 Tim. iv. 14? And is there anything corresponding to it in the generality of Independent churches?

A reply to the above query by some of your able correspondents will much oblige

Yours in Christian love,
JOHN BROWN.

Conlig Manse,
Newtownards,
December 5th, 1864.

Poetry.

CHASTISEMENT.

O SAVIOUR, whose mercy, severe in its kindness,
Has chastened my wanderings, and guided my way;
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy—
And still in displeasure thy goodness was there,
Disappointing the hope and defeating the joy.

The blossom blushed bright—but a worm was below;
The moonlight shone fair—there was blight in the beam;
Sweet whispered the breeze—but it whispered of woe;
And bitterness flowed in the soft-flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed:
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven
Would be bright as the summer, and glad as the morn;
Thou show'dst me the path—it was dark and uneven,
All rugged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renown;
I grasped at the triumph which blesses the brave:
I asked for the palm-branch, the robe, and the crown;
I asked—and thou show'dst me a cross and a grave.

Subdued and instructed at length to thy will,
My hopes and my longings I fain would resign;
Oh give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy—but they roll not below;
There is rest—but it dwells in the presence of God.

Sir Robert Grant.

Page for the Young.

"GOD WILL BRING US SAFELY HOME."

A LADY, with a husband and a sweet little girl of seven years old, were returning home from India, with hearts full of joy and expectation, to meet again the beloved friends from whom they had long been parted.

For some time the voyage was a very smooth and pleasant one. Suddenly the fine vessel in which they were sailing was becalmed, which in this instance meant, that sliding down on the breast of a wave, it was unable to rise to the top of the next, and lay like a log upon the waters, in danger of sinking immediately.

The cargo was at once lightened, and everything, of course, done to ease the struggling ship, which groaned and trembled like a living creature.

The captain, a gray-haired man, went down into the cabin, and told the passengers of the fearful danger in which they were placed.

All present bowed their heads in silent prayer, as they waited the terrible rush of waves to bury them

in one deep common grave; when the voice of the little girl rang out in clear and loud tones, "Oh! don't be afraid. God is very good. He will make the ship ride the waves. He will bring us safe home." And on she sped, from one to another, like the dove with the olive-leaf, bearing the sweet message in her mouth, "Oh! don't be afraid; don't be afraid."

Just then a tremendous noise above-board made all start to their feet, thinking the ship was going down. Suddenly there was a cry at the cabin-door, "We are saved! the ship has righted herself."

"Ah! yes," said the child; "I told you God was good. God has made the ship ride the waves; God will bring us safe home."

After the first burst of thankfulness to their great Protector, all the passengers embraced the little girl, and the sailors declared that she was the angel of the voyage, and that while she was on board nothing wrong happened.

The ship was sorely damaged; but she arrived safely at an English port.

HOW TO BE SAVED.

"What is that little girl crying about?"

"My dear, she is very much distressed."

"But, mother, what distresses her?"

"Why, Francis, she is sorry because she has found out something about herself."

"It must be something very bad indeed, mother, or she would not weep so."

"Yes, Francis, it is something very bad."

"Mother, tell me what she has found out."

"My dear, she has found out that she is a sinner. She has been reading in the Bible, and she has learned that God is angry with the sinner every day. She knows that God is angry with her. That is what makes her sorry."

"Mother, am I a sinner?"

"Yes, my dear Francis, you are a sinner too. You have never loved God with all your heart. You love to please yourself more than to please God."

Then little Francis looked very sad. He went into a room by himself, and thought how bad he had been.

"Come here, Francis. What have you been thinking about in the other room?"

"Mother, I have been thinking about my heart. I know my heart is bad. It will not love Christ. Oh, mother, will you pray for me?"

Then his mother kneeled down, and prayed that the Lord would give him a new heart and forgive all his sins.

Then she said to Francis, "My dear son, I am glad that you think of these things. Do you wish to know how to be saved?"

"Oh, yes, dear mother, I do indeed."

"Listen then: Believe in the Lord Jesus Christ, and you shall be saved. Christ died on the cross to save sinners. He is able to save the chief of sinners. He is willing to save you. He is willing to save you now. Believe this. Trust in Christ."

"'The blood of Christ cleanses from all sin.' God loves Christ, and hears him. God will love you for Christ's sake. Believe this. The moment you truly believe, your soul is safe."

Reviews.

A Review of the "Vie de Jesus" of M. Renan. By J. B. PATON, M.A. London: H. J. Tresidder, 17, Ave Maria-lane. Cloth. Pp. 160.

ONE of the best replies yet published to the wild fancies of the positivist, pantheist, infidel M. Renan. Renan's "Life of Jesus" is clearly based on the principle that a miracle is impossible, and that whatever is professedly miraculous is false. It gives us a romance in place of a gospel. While professing to reject all fables, it is itself a pure fiction. On Renan's principle reliable history is really impossible. Records are merely noses

of wax, and the lives of Napoleon Bonaparte and Julius Cæsar are nothing but a collection of myths.

To this absurd but pretentious "higher criticism" Mr. Paton's book furnishes a thoroughly able, scholarly, and convincing reply. We heartily desire for it a very wide circulation. All recent attacks upon the integrity of revelation are only issuing in a more widely-spread diffusion of sound Biblical knowledge. Renan's book has given a most wonderful impetus to the reading of the New Testament in France. Thus good has been brought out of evil, and the interests of truth have been subserved.

Jesus Christ, of the gospels, was clearly not a development of the Jewish "consciousness" of that age, but was a creation altogether *in opposition to it*. The people expected a Messiah, truly; *but not the Messiah of the four gospels*. The teachings of Jesus about himself and his work were in direct antagonism to the universal ideas of his nation. His very apostles remained in ignorance of the true nature of his kingdom, until the Holy Spirit descended at Pentecost. The gospel conception of Christ was not evolved out of "the religious consciousness" of that or of any preceding era. For claiming to be the Son of God "the religious consciousness" of the age put Jesus Christ to the death of the cross! The apostles, even after the resurrection, asked, "Wilt thou at this time restore the kingdom to Israel?" Their carnal notions still ruled. The teaching of Jesus Christ, and of his apostles *after* they had received the Spirit, clashed with all the most cherished hopes and prejudices of their countrymen. The idea of Christ did not "grow" out of Jewish notions, for it smote them all to the earth as with a rod of iron.

The ground that men of the school of M. Renan take is opposed to all the facts of the case. The infinite superiority of the Christ of the New Testament to the universal consciousness, and hopes, and ideas, of the Jewish people of that age, proves the miraculous inspiration of the gospel. Jesus Christ is not a growth, but a direct divine creation. Without question he is the God-Man. This thought might be amplified into a volume of "Evidences."

Sermons by Henry Ward Beecher. Vol. 1. London: J. Heaton and Son, 42, Paternoster-row. Cloth. Pp. 396.

THIS is the first completed volume of Mr. Beecher's sermons. It is embellished with a marvellously correct likeness of the author, and is got up in a way which reflects great credit on the publishers. It makes a really handsome book.

The sermons which form the latest of this series are characterised by all the brilliancy and ingenuity of their predecessors; but they are quite as defective as gospel sermons. Brethren accustomed to deliver popular week-day lectures may gather many valuable hints from these discourses, but the student of theology will learn comparatively little about his peculiar science.

Mr. Beecher is a great power in America, and we heartily wish him and his brother abolitionists success in their contest with the most monstrous and devilish of all moral crimes, Slavery. On this question Mr. Beecher speaks and writes with the fervour of a martyr and an apostle.

Notes on Algeria. Substance of a Lecture. By THOMAS BRASSEY, jun., of Beauport. London: Mann Nephews, Cornhill. Price 1s. Pp. 54.

WE have read this pamphlet with deep interest. It is the production of an English gentleman who aspires to the honours of statesmanship, and who proves by this publication his fitness for such a position. The information is valuable, the sentiments enlightened and liberal, and the style chaste and scholarly.

The Unitarian Apostacy, and the Relations of the Baptists thereto. An Address delivered in Philadelphia, before the American Baptist Historical Society, at its Eleventh Anniversary. By DANIEL C. EDDY, D.D. Philadelphia: Historical Society Press. Pp. 39.

A DOCUMENT of intense interest to all

Baptists, showing the prominent part taken by our body in stemming the tide of Socinianism in America, which commenced with "the Half-way Covenant," by which all persons who had been baptised in infancy were declared members of the church, unless scandalous in their lives. Dr. Eddy is evidently well versed in the history of Baptist principles, and wields a vigorous and eloquent pen in their defence. We suppose his "Address" may be had of Trübner and Co.

The Doctrine of Baptism as Taught by the Church of England and the Bible. By the Rev. A. McAUSLANE, of Finsbury Chapel, London. Price 2d. Pp. 23. London: Elliot Stock, 62, Paternoster-row.

A VERY kind but feeble attempt on the part of an outsider to whitewash the Evangelical clergy from the vigorous assaults made upon their consistency by our esteemed brother Spurgeon.

The Doctrines of the Bible. Weekly Sermons. By the same Author and Publisher. Nos. 1 and 2. "The Characteristics of the Bible," and "The Nature and Extent of the Inspiration of the Bible."

Two very good sermons, and well worth reading, on their respective themes. The style is plain, and the doctrine thoroughly orthodox.

A Catechism of Christian Baptism. By the Rev. D. PLEDGE. Second Edition. London: Elliot Stock. Price 1s. 3d. per dozen. Pp. 16.

NOT quite up to what we should have liked to see in such a Catechism, but still a sensible and Scriptural exhibition of the theme. We do not know of any other and better work of the kind. In any future edition the admission should be made that *Bapto* is never applied in the New Testament to Christian baptism, but always its derivation, *Baptizo*. *Bapto*, too, received a secondary sense, to die generally and in any mode, which *Baptizo* never received. Hence the usage as to *Bapto* is not decisive of the meaning of *Baptizo*. The overlooking of this important fact, which Carson has so fully established, prejudices thoroughly learned men against much that is written on our side of the controversy.

Jesus Revealing the Heart of God. By the Rev. JOHN PULSFORD. Third Edition. London: Elliot Stock. Pp. 64.

To Every Creature. Tenth Thousand. By the same Author and Publisher. Pp. 30.

BOTH these little publications, especially the former of the two, contain many beautiful thoughts. There is a wonderful fascination about Mr. Pulsford's style, whatever we may think of some of his sentiments. We rejoice to find him avowing his faith in the Godhead of the Saviour, and in his vicarious death and sacrifice, but the theology on many other matters is "*very broad.*"

The Good News of Christ. By W. H. COLYER. London: W. H. Collingridge, Aldersgate-street. Price 2s.

THIS is a reprint of Mr. W. H. Colyer's well-known sermon preached at Salem Chapel, Meard's-court, July 5th, 1826. It is a complete system of Hyper Calvinistical Theology: the ablest book of its kind with which we are acquainted. To some of the author's views we decidedly demur, but with more we as cordially agree.

Sandy Foundations. By J. M. WHITE, B.A. Fifth Thousand. London: Jackson, Walford, and Hodder, 27, Paternoster-row. Price 3d. Pp. 64.

A VERY excellent little work on false refuges and on the sure foundation. To those who are not looking to Jesus alone for salvation the reading of these pages would be a very suitable exercise. The publication should be widely circulated.

Secret Prayer. By the Rev. CHARLES STANFORD. Tenth Thousand. London: Jackson, Walford, and Hodder. Price 2d. Pp. 48.

THIS is a sweet little essay or appeal founded on Matt. vi. 6. The style is felicitous, the spirit intensely devout, and the sentiment eminently Scriptural. We wish all professed disciples

of the Lord would seriously read the little work before us.

The Juvenile Missionary Herald for 1864. Cloth. Pp. 188. London: H. J. Tresidder.

A REALLY handsome volume as to its getting up. It would make a very pretty Christmas present for the young. Of the Magazine itself we have already expressed a very high opinion. It deserves to be widely read by our young people. We do not know a cheaper or better halfpenny serial.

Be ye Holy. A motto for 1865. By the Rev. ISAAC E. PAGE. Pp. 32. London: Tresidder.

A VERY earnest inculcation of the duty of all the professed followers of Jesus to be holy. The influence of this little pamphlet is sure to be good.

The Merry Merry Bells. By the Author of "The Blank Page." Pp. 24. London: Tresidder.

ANOTHER capital book for Christmas Day, or New Year's Day, containing weighty counsels which every Christian would do well to follow.

Learn of Me. Ninth Thousand. Pp. 32. London: Tresidder.

A BEAUTIFUL setting forth of the Saviour's example for our imitation.

Hymns for the Old and New Year. Suited for watch-night services and social gatherings. Pp. 32. London: Tresidder.

A VERY good selection of Hymns for the purposes contemplated.

The High Way and the Low Way. By Inspired Penmen. Pp. 16. London: Tresidder.

EXHIBITING in parallel columns, texts of Scripture descriptive of the way of life and the way of death.

Baptism and the Church of England. By T. W. MEDHURST. Pp. 12.

AN earnest following up of Mr. Spurgeon's well-aimed blows at the inconsistencies of the Evangelicals in the Church.

The Perfect High Priest.
Redemption, the Science and Song of Eternity.
Your State described by God.
Without Money and Without Price.
The Gospel—What is it?
Fear Not.
Show your Tickets.
Eternal Punishment.
A Terrible Portion.
Come and Come.

These are numbers of the Weekly Tracts published by the Weekly Tract Society, and are all from the fertile pen of our brother Medhurst. They are clear and earnest inculcations of gospel truth. Why did not our brother Medhurst let the *Baptist* Tract Society have these tracts to publish? They would have been very acceptable.

DIVERSITY OF VIEWS RESPECTING BAPTISM.

THE Editor of *The British Standard* (Independent) newspaper of September 9th, in an article on "C. H. Spurgeon and the Clergy," says:—"In setting out on this inquiry as to the opinions which obtain upon Baptism in the Established Church, I do not hide from myself the fact that the question is one from which, as to Dissenters, boasting is excluded. Nothing can be more unsatisfactory than the views which prevail among the various bodies of Nonconformists or Dissenters on the ordinance of Baptism. A picture might be drawn of the diversity which exists of a most startling character. That diversity, in fact, is such, seeing that truth is *one*, as almost to excite a doubt whether all denominations be not more or less in error with respect to it. The chief views may be thus expressed; from which it will be seen how contradictory each is to the other:—Baptism took the place of circumcision; The baptism of children is founded on the Abrahamic covenant; No children ought to be baptised; Only the children of believers ought to be baptised; All children ought to be baptised; Baptism only requires that the parents should make a general profession of

Christianity to entitle their infants to baptism; Baptism introduces the child to the church, and entitles it to superintendence and instruction; Baptism leaves the recipients in a state of isolation from any local church, and only brings them into unison with the church generally; Baptism ought to be by immersion; Baptism ought to be by affusion, or sprinkling; Baptism is a sign and a seal; Baptism is neither sign nor seal, but a positive institution, which points solely to the future; Baptism with water makes no part of the Christian dispensation. Such are samples of discord; other shades might be set forth, but these may suffice." The view of the Baptists is NOT that baptism "ought to be BY immersion," but that it IS immersion, and that nothing else is baptism. Such diversity of opinion is indeed a conclusive proof that errors on this subject must abound. W. N.

Intelligence.

DENMARK.

Boldhusgade 3, Copenhagen,
November 2nd, 1864.

MY DEAR BROTHER HOWE,—In the beginning of October I sent you an account of my labours up to that time. I have now the pleasure of giving you a brief report of my labours since that time. As I have been staying most of the time in Copenhagen, I have but little to tell you but what relates to the church here. You will be glad to learn that our meetings are generally well attended, and that we have tokens of the divine blessing and favour. A young woman has requested baptism, and will most likely be baptised next week. She is in a very feeble state of health, and does not expect to live long, but having been convinced by the Holy Spirit of her sinfulness, she wishes to devote herself to the Lord, and live to him her few remaining days here on earth.

Lord's Day last, 20th October, was the twenty-fifth anniversary of the first Baptist church in Denmark. This day twenty-five years ago the first Baptist church was constituted in Copenhagen of eleven members. Of these eleven, three (two brethren and one sister) are remaining members of our churches; some of them have fallen asleep in Jesus, and gone into the rest which remaineth to the people of God; and some have fallen away. The day was celebrated in Copenhagen, and it was also proposed that it should be celebrated in all the churches in this country, by preaching, prayer, and thanksgivings. Several brethren from the country were here, and we spent a very blessed Lord's Day. The meetings, particularly that in the evening, were exceedingly well attended. The only three remaining brethren—brother Ryding and his wife, and brother Chr. Petersen—were with us. Brother Ryding is pastor of the church in Bornholm, and brother Petersen labours in Zealand as colporteur or missionary. These two brethren addressed the meeting in the forenoon, and the pastor of the Middle Zealand church, brother L. Henriksen, preached in the evening.

Monday, 21st, we had a tea meeting, or love-feast, as we call it here, at which both the churches in Copenhagen were united. It was a large meeting, and we had great joy. Brothers Ryding and Petersen, and several other brethren, addressed the meeting. I presided, and spoke also a few words. Brother Ryding gave an interesting account of the origin and progress of the Baptist cause in Denmark. Himself, together with other brethren, have suffered much persecution and imprisonment, but, strange to say, the preaching of the gospel, which was prohibited in their houses, was permitted in prison. Their friends and other people were permitted to visit them, and they sometimes preached the gospel to them in the prison from morning to night. Brother Ryding told us several very touching facts from the time of persecution, but, after all, the days of persecution were happy days for

the church, and the brethren felt happy in the midst of their often very severe trials. As these things are not new to you, nor to your readers, I shall not recapitulate. It is, however, interesting and grateful to know that, through grace, this little church has, notwithstanding all the persecution and all the trials, both from within and without, in these twenty-five years multiplied to seventeen churches, with not far from 2000 members, besides those who have been taken home to heavenly bliss, and a great number who have emigrated to America.

Considering the humble means employed, and the comparatively small expenses, have we not great reason to bless and praise God for what through his grace has been accomplished. To Him alone belongs the honour and glory. If we had had greater means—such as others have—at our disposal, or if we had them even now, I am quite confident that much more might have been, and might now be accomplished; but we are crippled and pinched for means almost on all sides; but so much more honour and glory to God.

Last week I made a tour to Malniö, in Sweden. We have a few brethren from the church in Copenhagen living there. I held meetings on Tuesday and Wednesday evenings. Thursday, 27th, I returned to Copenhagen.

We continue our labours among the soldiers. A fortnight ago I sent a brother about 9000 religious tracts. He informs me that there is great demand for them. You will know that the treaty of peace has been signed. It has now to be ratified, and it will still take about six weeks before the German troops will be out of Jutland. The peace is not at all favourable to this country; the terms are hard, and our losses great. Our supposed friends forsook us. But, thank God, there is an end to this unhappy war.

I shall now soon leave Copenhagen for Jutland.

Please remember me to all kind friends.

Wishing you every blessing, and much joy and peace in believing,

I remain, dear Brother,

Yours in the love of Christ,

A. P. FÖRSTER.

I should be very glad to see a few lines from you. My direction in Jutland is—A. P. Förster, Hveisel Logn, Pr. Veile, Denmark.

INDIA.

Madras, East Indies,

15th October, 1864.

TO THE EDITORS OF "THE PRIMITIVE CHURCH (OR BAPTIST) MAGAZINE."

DEAR SIRS,—Having only recently received the "Primitive Church Magazine," and perceiving that you invite communications, I beg to forward you an account of the rise and progress of a small Strict Communion Baptist Church (the only one, I believe, in this part of India), which probably you may deem worthy of notice in your periodical.

Nearly seven years ago, half a dozen persons, three of each sex, professing to be immersed believers in Christ, having providentially been brought near to each other in this town, resolved to unite as a Christian church, on the principle of restricted communion, or, to give their views in their own words, "they would receive none into church fellowship with them but believers baptised by immersion, and not even any such believer that would partake of the Lord's supper with another who holds that open communion is right."

Being few, and comparatively poor persons, worship has hitherto been conducted in the house of one of the brethren. Until two years after the formation of the church there was no increase of the original number. Thirteen, however, were afterwards added, ten of whom were baptised by one of our elders. Two have since been disowned, so that the church now numbers seventeen—seven men and ten women.

We have, of course, met with opposition, not from the ungodly alone, but chiefly from professors, and especially the Open Communionists, of whom there is one church here, and another at Bungalore, about 200 miles distant. Of the principles of these churches (for they agree) you may form an idea from the following piece

of inconsistency, extracted from the annual report of the church at Bungalore:—"We do not indeed, though continuing to be in all respects a Baptist church, set up a baptismal test at the Lord's table, but we do apply a Christian one. Believers only—that is to say, those whom we have good reason to regard as believers—are admitted to our fellowship." To this absurdity one of our members thought proper to reply. The enclosed is a printed copy of his strictures thereon.

I will now mention some of the peculiarities of our church order, worship, &c. We have no pastor, but we have two elders (one of whom is styled presiding elder), with a deacon. Two of the sisters act as servants of the church. The prayers and exhortations of the brethren form part of our church order. The elders, generally, administer the Lord's supper. We esteem a conscientious regard to the law of discipline as delivered by the Saviour (Matt. xviii.) absolutely necessary for the safety of the body and for obtaining purity of communion. We prayerfully strive to be "in the same mind and in the same judgment." We have never differed long on any point, but have invariably found the promise "I will give them one heart and one way" fulfilled to us. We religiously abstain from the use of spirituous and malt liquors, except as medicine. We consider the peculiar and distinguishing love which the disciples of Christ owe to each other as one of the most striking evidences of true Christianity.

I have only to add that we are desirous to form an Auxiliary Strict Baptist Tract Society; we purpose commencing it as early as possible. As throwing some light on the principles of the "Army Scripture Readers' Society," I may mention that one of our members, formerly employed by this society as a Scripture reader, was recently dismissed in consequence of his having made a public profession of his faith by baptism. Another of our brethren, who is of Portugese descent, but born in this country, and speaks the vernacular language, is generally engaged in street preaching to the natives. We are unable to give him sufficient pecuniary aid. He would be a valuable acquisition to the Baptist Missionary Society.

If acceptable, I shall favour you with another report of the progress of our church.

I am, dear Sirs,
Your servant in the Lord,
ALEX. WILSON,
Presiding Elder of the Strict Communion Baptist Church, Madras.

[We shall be glad to hear from our correspondent again.—EDS.]

GERMAN BAPTIST MISSION.

THE following Appeal, which has been circulated during the present month throughout the churches in connection with the above Mission, has just been forwarded by Mr. Oncken to this country, with an earnest request, if possible, to publish a translation in the English Baptist periodicals for January, with a view to obtain contributions for the same object from the friends of the Mission here. The students will be lodged and boarded in a very plain and inexpensive way, in a house belonging to the church at Hamburg, where a good mother in Israel takes charge of them in a temporal point of view, and Mr. Oncken and some of the most able of his coadjutors keep them hard at work, perfecting their knowledge of the German language, and giving them instruction in Biblical knowledge and criticism, ecclesiastical history, and other important branches of education most necessary to fit them for their future labours in the Lord's vineyard. We subjoin the translation:—

"APPEAL TO THE UNITED CHURCHES OF BAPTISED CHRISTIANS IN GERMANY, DENMARK, AND THE NEIGHBOURING COUNTRIES.

"The field of labour which the Lord has opened before our churches has in the last few years increased so rapidly that we are quite unable to meet the ever-recurring demands which come to us from the pastors and elders in almost every district, begging us to send out more labourers into the vineyard. These requests are so urgent, and so well backed up by faithful representations of the great

need for such labourers, that the Committee of the Union have resolved to invite to Hamburg such brethren as shall by the several churches be deemed suitable for missionary work, in order that they may there receive such instruction as shall render them fit to enter on their labours.

"In consequence of this invitation, twenty-five brethren have been recommended, and the number will probably be increased to thirty. The care of these brethren, however frugally they may be entertained, will cost far more than the present state of the Mission funds can furnish. We therefore turn with confidence to all the churches of the Union, and ask them to give us the necessary help; and to this end we recommend to them an *average* contribution from every church member of one shilling, so that where some cannot give so much, others may make up the deficiency.

"The course of instruction will, if the Lord permit, commence on the 1st of February, so that we shall be glad to receive the contributions, as far as possible, in January.

"We confidently look for a cheerful and ready compliance with this request, and for the cordial coöperation of the pastors and elders of the churches, especially those amongst them who have in former years themselves enjoyed similar instruction in Hamburg.

"Signed on behalf of the Committee of the Union,

"J. G. ONCKEN, President, now at St. Petersburg."

The other names on the Committee follow.

LERWICK CHAPEL CASE.

CONTRIBUTIONS RECEIVED.

Collected by the Rev. J. Stock, Devonport.

	£	s.	d.
Rev. W. Cloake, Bekington	0	5	0
W. L. Smith, Esq., St. Albans	2	0	0
J. S. Hicks, Esq., Lore	0	5	0
W. Hicks, Esq., Lore	0	5	0
Mrs. L. Blair, Rothsay	2	0	0
E. and R.	0	10	0
G. and E.	1	0	0
Collection by Miss Clayton and Mr. J. Kenworthy, Hill Cliff, near Warrington	6	0	0
Mr. Mark Tucker	0	10	0
Mr. E. Morgan, Newton	1	0	0

Collected by the Rev. D. Mills, Dundee.

Mrs. Nicholson	0	5	0
Mr. W. Scott	2	0	0
Mrs. R. Macintosh	0	5	0
M. I. Ewan	0	7	6
Mr. Alexander Balfour	0	5	0
Mr. James Spankie	0	10	0
Miss E. Lamb	0	5	0
Mrs. J. Littlejohn	0	5	0
Mr. D. Mills, jun.	0	2	6
Mr. H. D. Mills	0	2	0
E. Mills	0	2	0
Mr. Joseph Ainsley	0	10	0
Mr. Thomas Hovell	0	5	0
Captain R. Gibb	0	7	6
Rev. D. Mills	1	0	0
Mrs. D. Mills	1	0	0
Collection in Scotch Baptist Church	1	3	4
Collection in Rev. D. Mills's Church	0	16	2½
Mr. P. Campbell, sen., Perth	1	0	0
Mr. J. Graham, jun., Magherafelt, Ireland	1	0	0
Mrs. James Graham " "	1	0	0
Miss Carson, Idurmore, Ireland	1	0	0

Collected by Mr. T. Oliver, Sunderland.

Mr. M. Loril	1	0	0
Mr. R. H. Potts	1	0	0
Two Friends	1	0	0
Mr. H. Davidson	0	10	0
Mr. S. Graydon	0	10	0
G. Hadson, Esq.	0	10	0
Mr. John Armstrong	0	10	0

By Mr. G. Monat.

Rev. George Lawson and Friends, South Shields	5	0	0

By Mr. Gavin Henry.

Collection by Mr. Thomson Oliver, Sunderland (3rd and 4th remittances):—			
Messrs. Joshua Wilson and Brothers	0	0	
Mr. Ralph Atkinson	1	0	0
Mr. Thomas Ridley	1	0	0
Benjamin Kennicott, A.M.	1	0	0
Mr. Frederick Springmore, Newcastle.	1	0	0
Miss E. Richardson	0	10	0
Miss M. Richardson	0	10	0
Mr. J. T. Reay	0	10	0
Mr. J. Potts	0	10	0
Mr. Jonathan Soppitt	0	10	0
Mr. Joseph Thomson	0	10	0
Mr. David Scott	0	10	0
Mr. Josh. L. Thomson	0	10	0
Mr. Thomas Graydon	0	10	0
A Friend	0	10	0
Mr. W. B. Douglass	0	10	0
Mr. J. Forster	0	10	0
Mr. Thomas Dickson	0	10	0
Mr. Francis Gardener	0	10	0
Twenty-three sums under 10s.	4	11	0
Collection by Mr. Robert Hannam	1	0	0
Collection by Mr. Gilbert Whyte	1	3	6

By Mr. Gavin Henderson.

Collection by Mr. Ralph Coats, Bradford (3rd remittance)	15	5	6
Miss Cousin, Wainsgate	1	0	0
Miss Mitchell, "	0	10	0
Mrs. Mitchell "	0	10	0
Miss A. Appleyard, Hebden Bridge	0	19	9

Friends whose contributions are acknowledged above have our grateful thanks.

Further contributions, which are still much needed, will be thankfully received by the Rev. J. Stock, Baptist Minister, Devonport; or by Mr. G. Henderson, Merchant, Dunrossness, Shetland.

LISMORE CHAPEL CASE.

Backuil, Lismore,
3rd December, 1864.

DEAR SIRS,—Accept my sincere thanks for making my case known through your valuable Magazine, for by its means I have received the following sums. I would beg, sirs, to express my gratitude, through the same channel, to those dear kind ladies who have stretched out their hand to help a poor brother in distress. Women in all ages have generally been foremost in every good work. May the Lord reward them.

I am, dear Sirs,
Yours very sincerely,
ALEX. LIVINGSTON.

	£	s.	d.
Miss Cousin, Wainsgate	1	0	0
Mrs. Mitchell, „	0	10	0
Miss Mitchell, „	0	10	0
Miss A. Appleyard, Hebden Bridge	0	10	0

[We hope some more of our friends will follow the example of those who have already assisted our good brother Livingston. He has much need of help, and richly deserves it.—EDS.]

DEATHS.

November 7th, 1864, at Sunnyside, Mrs. Watson, the beloved wife of Mr. Christopher Watson (aged 49 years), cashier to the firm of Butterworth and Brooks, Sunnyside, near Rawtenstall, Lancashire.

December 4th, Mr. James Atkinson, Springside, Sunnyside, near Rawtenstall, Lancashire, manufacturer, in the 51st year of his age, leaving a widow and small family to deplore their loss.

December 8th, at the Waterside, near Rawtenstall, aged 74 years, having for a long time sustained a consistent and honourable profession of religion, and dying in the confident hope of endless life, through the efficacy and sufficiency of the atonement of Jesus, Mrs. Sarah Ormerod, widow of the late Mr. George Ormerod. She was interred on the 14th at the Wesleyan Chapel, Crawshawbooth, when the Revs. R. Woodfin, Wesleyan minister, Longholme, and A. Nichols, Baptist, Sunnyside, near Rawtenstall, Lancashire, officiated on the mournful occasion. "Lover and friend hast thou put far from me, and mine acquaintance into darkness." Psalm lxxviii. 18.

BAPTISMS.

ACCRINGTON. — BARNES-STREET. — On Sunday evening, October 30th, two young men were baptised by Mr. Thomas Bury, of Oswaldtwisle. May the God of all grace continue to bless his cause here.

BRAMLEY.—November 6th, five; by Mr. Ashworth.

EGREMONT, CHESHIRE. — October 30th, two; by the Rev. E. Franklin. This is the first baptism for the newly-formed church, lately a station of the Liverpool Baptist Preaching Association.

LIVERPOOL. — November 4th, one; by the Rev. Thomas Dawson, for the church meeting in the Assembly Rooms, Brunswick-road.

MEADOWSIDE, DUNDEE. — Sabbath, October 23rd, one; October 30th, two; November 6th, two; by Mr. John Henderson. Thus God is adding unto us from time to time those that are saved by his grace.

LONDON. — LITTLE WILD-STREET, LINCOLN'S INN FIELDS.—October 30th, three; by Mr. George Webb.

WATERBARN.—Lord's Day, November 27th, seven females were baptised by the pastor, J. Howe.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

Collected by Mr. WHITEHEAD.

At Hugglescote.

	£	s.	d.
Mr. John Smith ..... D.	0	5	0
Mr. James Smith ..... D.	0	5	0
Mr. Joseph Newbald ..... D.	0	2	6
Mr. Thomas Bailey ..... D.	0	2	6
Mr. Henry Dennis ..... D.	0	2	6
Mrs. J. Brewin ..... D.	0	2	6
Mr. Joseph Green ..... D.	0	2	6
Mr. William Green ..... D.	0	2	0
At Burton-on-Trent.			
Mr. James Rushton ..... S.	0	5	0

		£	s.	d.
Mr. Samuel Goodhead	S.	0	5	0
Mr. William Bailey	S.	0	5	0
Mrs. Hawkins	D.	0	5	0
Rev. Richard Kenney	D.	0	5	0
Mr. John Hatfield	D.	0	2	6
Mr. Samuel Herratt	D.	0	2	6
Mr. Robert Hunt	D.	0	2	6
Mr. J. D. Jackson	D.	0	2	6
Mr. James Bannister	D.	0	2	6
Mr. Samuel Poynton	D.	0	2	6
Mr. Henry Nutt	D.	0	2	6
Mr. A. Mason	D.	0	2	6
Mr. John Bannister	D.	0	2	6
Mr. John Roberts	D.	0	2	6
Mr. Joseph Best	D.	0	2	6
Mr. John Wayte	D.	0	2	6
Mr. John Ellis	D.	0	2	6
Mr. Port	D.	0	1	6
Mr. T. Sweatman	D.	0	1	0
Mr. Hunt	D.	0	1	0
A Friend	D.	0	1	0
At Ashby-de-la-Zouch.				
Joseph Smith, Esq.	D.	0	10	0
Mrs. John Salisbury	D.	0	5	0
Mr. Charles Orchard	D.	0	2	6
Mr. Joseph Orchard	D.	0	2	6
Mr. William Salisbury	D.	0	2	6
Mrs. R. Pearson	D.	0	2	6
Mr. Thomas Orchard	D.	0	2	0
Mr. Luke Evans	D.	0	1	6
Mr. William Jones	D.	0	1	6
Mr. Thomas Poole	D.	0	1	0
A Friend	D.	0	0	6
At Barton Fabis.				
Mr. Thomas Deacon, jun.	S.	0	5	0
Mr. Joseph Deacon	D.	0	5	0
Mr. Thomas Deacon	D.	0	5	0
Mr. Samuel Deacon	D.	0	5	0
Collection from Teachers and Sunday School Scholars		0	7	0
Collection after sermon at Congeston		0	6	2
Friends at Barleston		0	5	7
Mr. Thomas Kirkman	D.	0	7	6
Mr. Joseph Johnson	D.	0	5	0
Mr. Thomas Smith	D.	0	5	0
Mrs. P. Thompson	D.	0	2	6
Mr. George Norton	D.	0	2	6
Mr. George Bott	D.	0	2	6
Mr. C. Lawrence	D.	0	2	6
Mr. Thomas Deacon	D.	0	2	6
Mr. Thomas Bott	D.	0	2	6
Mr. Thomas Orm	D.	0	1	6
Mr. John Deacon	D.	0	1	0
Mr. Samuel Deacon	D.	0	1	0
Mrs. C. Hayward	D.	0	1	0
Miss Derry	D.	0	1	0
A Friend	D.	0	1	0
At Sheepshead.				
Mr. William Christian, of Thornton	D.	0	5	0
Mr. Joseph Christian, „	D.	0	2	6
A Friend at Leicester	D.	0	2	6
At Countersthorpe.				
C. Bassett, Esq.	D.	0	10	0
W. Bassett, Esq.	D.	0	5	0
Mr. R. Humphrey	D.	0	2	6
Mrs. Elliott	D.	0	2	6
At Loughborough.				
Mr. H. Coltman	D.	0	5	0
Mr. Henry Hughes	D.	0	5	0
At Kayworth.				
Misses Mann	D.	0	10	0
Mr. J. Taylor	D.	0	2	6
Mrs. Sisson	D.	0	2	6
At Castle Donnington.				
Mr. William Dunnicliff	D.	0	5	0
Mr. M. Attwood	D.	0	5	0
Mr. William Bennett	D.	0	3	0
Mr. James Pickering	D.	0	2	6
Mr. William Oldershaw	D.	0	2	6
Mr. Richard Knight	D.	0	2	6
Mr. Alfred Elliott	D.	0	2	6
Mr. William Turner	D.	0	2	6
Mrs. Fielding	D.	0	2	6
Mrs. Doughty	D.	0	2	6
Mr. John Turner	D.	0	2	0
Mr. Joseph Sprang	D.	0	1	0
Mr. William Stenson	D.	0	1	0
Mr. Richard Thirlby	D.	0	1	0
Mr. William Clifford	D.	0	1	0
Mr. John Hamson	D.	0	1	0
Tamworth.				
Mr. S. Enson	D.	0	2	0
At Derby.				
Mr. William Abell	D.	0	5	0
Mr. B. W. Spurgeon	D.	0	5	0
Mr. John Lamb	D.	0	5	0
Mr. William Wilkins	D.	0	2	6
Mr. W. Haslam	D.	0	2	6
Mr. B. Shakespeare	D.	0	2	6
Mr. J. Mee	D.	0	2	6
Mr. J. Prince	D.	0	2	6
Mr. M. Renwick	D.	0	2	6
Mr. George Dean	D.	0	2	6
Mr. Walter Stevenson	D.	0	2	6
Mr. S. Bennett	D.	0	2	6
Mr. J. Richardson	D.	0	2	6
Mrs. Hollingsworth	D.	0	2	6
Mr. A. Smithard	D.	0	2	6
Mr. Joseph Cay	D.	0	1	6
At Melbourne.				
John Earp, Esq.	S.	0	5	0
H. W. Earp, Esq.	S.	0	5	0
Rev. W. Chapman	D.	0	2	6
Mr. J. Hair	D.	0	2	6
Mr. William Dunnicliff	D.	0	2	6
Mr. William Kelk	D.	0	2	6
Miss Tomlinson	D.	0	2	6
Mrs. Hemsley	D.	0	2	6
Mr. G. Whitehead	D.	0	2	0
Mr. Henry Snape	D.	0	2	0
At Sunderland.				
Edward Temporly Gourley, Esq., Mayor of Sunderland	S.	1	0	0
J. G. Gourley, Esq.	S.	0	10	0
Thompson Oliver, Esq.	S.	1	0	0
At Beeston.				
Rev. W. Underwood	D.	0	2	6
Mr. S. Wakefield	D.	0	5	0